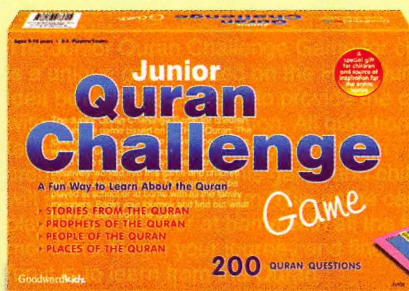


Goodword

ISLAMIC STUDIES



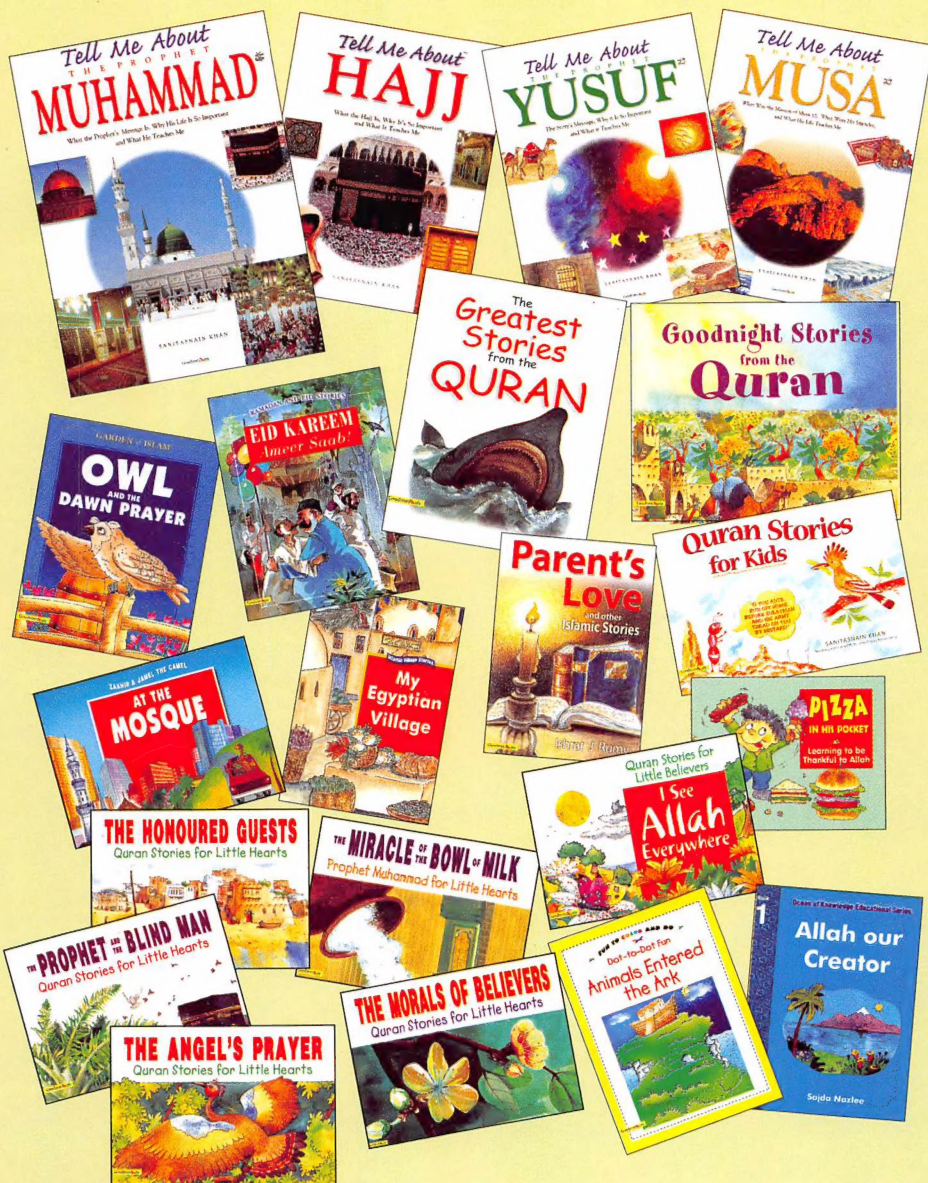
A Graded Course



**A Fun Way to Learn
About the Quran**

goodwordbooks.com

Help your Child understand the stories from the Quran



Goodword

ISLAMIC STUDIES



This course has been designed to present the young students a comprehensive Islamic education, comprising general Islamic knowledge based on the Quran and Hadith. Instead of teaching moral principles directly, they are taught through themes chosen from the Quran and other Islamic sources. Though basically intended for use as a school textbook, it is also an ideal tool for home schooling involving both the parents and children. In this way children will not only learn the ethical values conveyed by the message of Islam but will also be stimulated to want to know more about Islamic teachings when they grow up.

Goodword**kidz**
Helping you build a family of faith

goodwordbooks.com

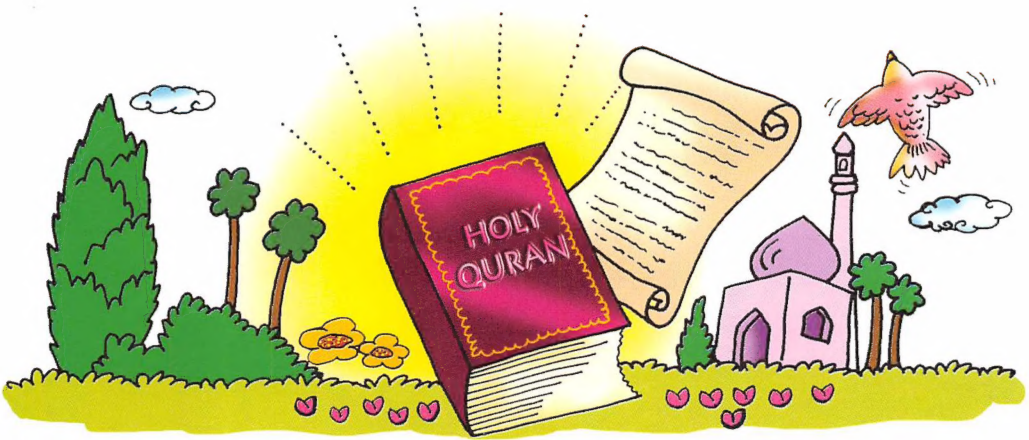
ISBN 81-7898-213-7



9 788178 982137

Goodword

Islamic Studies



A Graded Course Grade 4

Saniyasnain Khan
Mohammad Imran Erfani



First published 2005
Reprinted 2010
© Goodword Books 2010

Goodword Books
1, Nizamuddin West Market, New Delhi-110 013
email: info@goodwordbooks.com
Printed in India

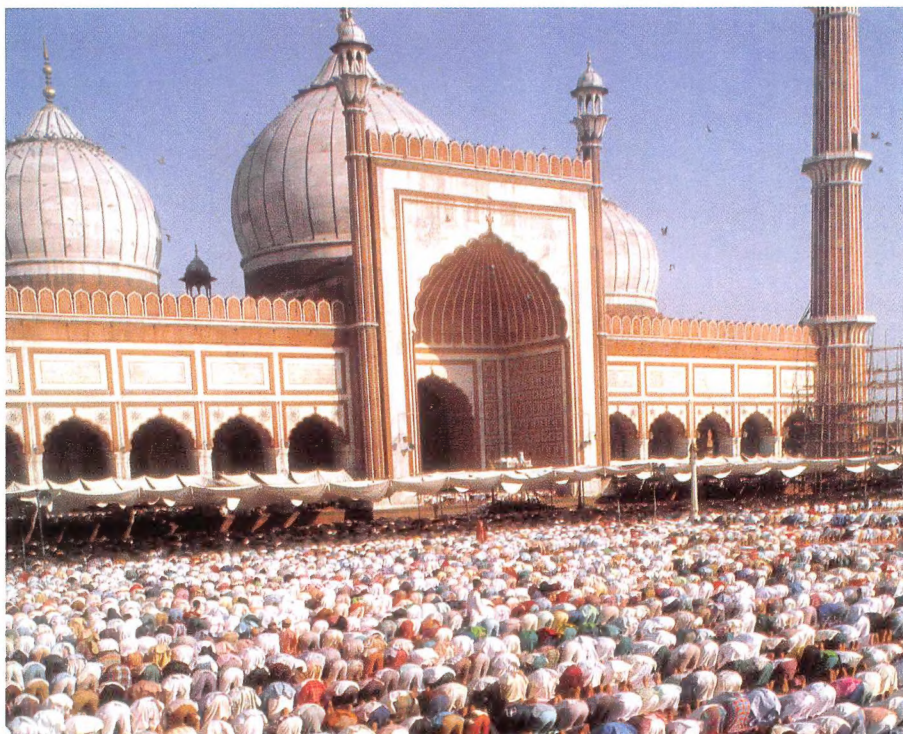
see our complete catalogue at

www.goodwordbooks.com
www.goodword.net

goodwordbooks.com

CONTENTS

1	Faith and Belief in Islam	4
2	Prayer in Islam	12
3	Fasting in the Month of Ramadan	16
4	Quran: the Holy Scripture of Islam	21
5	The Life of the Prophet Muhammad ﷺ	24
6	The Sacred Mosques	32
7	Morals and Manners in Islam	39
8	Halal and Haram in Islam	44
9	The Story of the Prophet Musa عليه السلام	49
10	A Rightly Guided Caliph: Umar	54
11	Supplications (Dua) for Daily Life	59
12	A Surah from the Quran	62



In Grade-3 we read about *iman mufasssal* and the articles of faith. The articles of *iman mufasssal* are:

1. *at-Tawhid* (Oneness of Allah)
2. *al-Malaikah* (Angels)
3. *Kutub-Allah* (Books of Allah)
4. *Rasulallah* (Prophets of Allah)
5. *Yawm al-Qiyamah* (The Last Day)
6. *al-Akhirah* (Life after Death)

Let us know more about these things.

1) *At-Tawhid*

At-Tawhid means monotheism, or in simple language the Oneness of Allah. Allah is One True God. He has created everything. He was not created by anyone. He has no family relations. He has no parents. He has no children. He is the most Powerful. He is free of all necessities. He never tires, nor does He need any support or help. So Allah is One and Self-Sufficient. He has never created any other god to assist Him. Nor has He ever allowed anyone to be worshipped besides Him. So the words of witness or *kalimah shahadah* reads: 'I bear witness that there is no god but Allah, and I bear witness that Muhammad ﷺ is the Messenger of Allah.' Therefore, believing in the Oneness of Allah is the first duty of a Muslim.

Shirk

Disbelieving in the Oneness of Allah and worshipping false gods is called *shirk*. *Shirk* means associating partners with Allah. *Shirk* is the most hateful sin in the sight of Allah, which He would never forgive. Allah will punish those who commit *shirk*, with most severe penalty.

Allah and His Attributes

The Quran says that the most beautiful names belong to Allah. There are various names and attributes of Allah. A Muslim must also believe in these. This belief is called *iman mujmal*, or 'faith in brief' which is as follows:



آمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

*Amantu billahi kama huwa bi asma'ih wa sifatih
wa qabiltu jamia ahkamih.*

“I believe in Allah as He is with all His names and attributes, and I accept all His Commands.”

2) Al-Malaikah

Angels are known as *malaikah* in Arabic (singular *malak*). Allah has created them from light. They have wings. Angels are neither male nor female. Allah has made them free from sin. They are created to follow Allah's commands and serve Him. They have no free will, hence they never raise any objection to carrying out Allah's commands.

Duties of Angels

Allah has assigned different duties to the angels which they discharge regularly without any botheration or hesitation. For example, some angels have been assigned to prostrating themselves before Allah. They have been doing so since their creation and will continue to do so till the Last Day.



Here are some prominent angels with their respective duties:

Jibril	Conveying Allah's messages to the prophets.
Mikail	Controlling rain and weather.
Izrail	Taking away the souls of the creatures after putting them to death at the appointed time.
Israfil	Blowing the trumpet on the Last Day.
Munkar and Nakir	Questioning the dead in the grave.
Ridwan	Serving as the doorkeeper of Paradise.
Malik	Serving as the guardian of Hell.

In the old days, before Islam, people believed that the angels were daughters of Allah and they used to worship them. Allah said in the Quran that the angels were not His daughters. Rather they were only creatures and servants of Allah.

3) **Kutub-Allah**

Kutub-Allah is an Arabic word. *Kutub* is the plural of *kitab*, which means 'book.' So the phrase *Kutub-Allah* means 'Books of Allah.' The Divine books or the books belonging to Allah are called 'Scriptures' in English. Let us read more about the Scriptures of Allah.

The Purpose of a Scripture

From the time of Adam عليه السلام to the time of the Prophet Muhammad ﷺ, a large number of prophets came to preach Allah's

message to mankind. To every prophet Allah gave His message in different ways. The Divine messages of certain prophets have been compiled in the form of books. These books are called scriptures. Different scriptures were revealed to different prophets. All scriptures have their own name like, Injil, Quran, etc. You have already read the names of the scriptures and their respective prophets in Grade-3. To refresh your mind they are again presented below.

<i>Suhuf</i>	The Prophet Abraham or Ibrahim عليه السلام
<i>Tawrat</i> (Torah)	The Prophet Moses or Musa عليه السلام
<i>Zabur</i> (Psalms)	The Prophet David or Dawud عليه السلام
<i>Injil</i> (Gospel)	The Prophet Jesus or Isa عليه السلام
<i>Quran</i>	The Prophet Muhammad ﷺ

4) Rasul-Allah

Rasul-Allah means the messengers of Allah or prophets of Allah. As we have read above and in Grade-3, that the prophets were human beings like ourselves and were specially chosen by Allah to preach His message to the people.

The Qualities of the Prophets

Allah sent two types of prophets, namely, (1) *nabi*, or prophet, (2) *rasul*, or messenger. The difference between these two is that a messenger is the one who receives new revelations from Allah, and brings a new religion. In the case of the prophets, they receive revelations that have already been received by other prophets or messengers. The prophets preach an existing religion.

The features common to both prophets and messengers is that they are innocent and free of sin. They live a holy life. They never

lie or deceive anyone. They teach and spread the message of Allah. Their function is to guide people to the right path chosen by Allah. They give the good news of Allah’s reward to those who lead a righteous life. And they warn those who stray of the punishment of Allah.

The Prophets and Messengers Mentioned in the Quran

Listed below are the names of some of the prophets mentioned in the Quran:

Adam عليه السلام (Adam)	Yunus عليه السلام (Jonah)
Nuh عليه السلام (Noah)	Alyasa عليه السلام (Elisha)
Ibrahim عليه السلام (Abraham)	Ayyub عليه السلام (Job)
Ismail عليه السلام (Ishmael)	Zakariyyah عليه السلام (Zecharia)
Ishaq عليه السلام (Isaac)	Yahya عليه السلام (John)
Lut عليه السلام (Lot)	Dhu’l Kifl عليه السلام (Ezekiel)
Ya’qub عليه السلام (Jacob)	Idris عليه السلام (Enoch)
Yusuf عليه السلام (Joseph)	Hud عليه السلام
Musa عليه السلام (Moses)	Salih عليه السلام
Harun عليه السلام (Aaron)	Shu‘ayb عليه السلام
Dawud عليه السلام (David)	‘Isa عليه السلام (Jesus)
Sulayman عليه السلام (Solomon)	Muhammad ﷺ
Ilyas عليه السلام (Elijah)	

Though all the prophets are not mentioned in the Quran, we know from the *hadith* (sayings of the Prophet) that Allah sent about one hundred and twenty-four thousand prophets (124,000) from the time of Adam عليه السلام to that of the Prophet Muhammad ﷺ. Adam عليه السلام was the first prophet of Allah. And after him the long chain of prophets ended with the prophethood of the Prophet Muhammad ﷺ. Therefore, the Prophet Muhammad ﷺ is known as *Khatam an-Nabiyyin*, or the ‘Seal of the Prophets.’ Allah would not send any more prophets after him. All the prophets were chosen to preach to a certain people, especially their own people or clan. But the Prophet Muhammad ﷺ was sent to guide all mankind. His mission was universal.

The Use of ﷺ and عليه السلام

It is a part of the Muslims’ duty to convey the greeting or *salam* while uttering or hearing the name of a prophet. When a prophet other than the Prophet Muhammad ﷺ is mentioned, عليه السلام (*alayhis-salam*) is said after his name. It means ‘peace be upon him.’ And when the name of the Prophet Muhammad ﷺ is mentioned, the phrase ﷺ (*sallallahu alayhi wa sallam*) is said. This phrase means ‘peace and blessings of Allah be upon him.’



EXERCISES

Fill in the Blanks

- 1) The word _____ means monotheism. (qadar/tawhid)
- 2) The angels are created from _____. (soil/light)
- 3) Allah has made the angels free from _____. (wings/sin)
- 4) The name of the doorkeeper angel of Paradise is _____. (Ridwan/Malik)
- 5) The word nabi means _____. (prophet/messenger)

Match the Columns

Column A

Tawhid

Angels

Malik

Jibril

Column B

Hell

Wings

Revelation

Oneness

State whether True or False

- 1) Committing shirk is the most hateful act in the sight of Allah.
- 2) Iman mufassal means 'faith in brief.'
- 3) The angel Israfil is entrusted to control rain and weather.
- 4) Khatam an-Nabiyyin means 'Head of the Prophets.'
- 5) ﷺ (sallallahu alayhi wasallam) is used after the names of all prophets.



Salah is the first pillar of Islam. It is an essential duty for all Muslims. *Salah* is the best form of worship and obedience to Allah's commands. It is the best method of establishing our direct relationship with Allah. The offering of *salah* at fixed times creates the habits of discipline, regularity and punctuality in our life. And finally, *salah* makes us lead a pure and clean life.



In this chapter we will discuss congregational prayers, that is, prayers offered in the company of others.

***Salat al-Jama'ah* (Congregational Prayers)**

Prayers are normally offered either when one is all alone or when is with others. There are certain prayers which must be offered in congregation, while other prayers may be offered individually. Congregational prayers are more rewarding than solitary prayers. Moreover, in congregational prayers we come closer to each other. We get to know each other better. Being in the company of believers

makes us do the right things. By meeting each other we share our religious as well as our secular and social knowledge. Let us discuss different congregational prayers in detail.

Fard (Compulsory) Prayers

All the five daily prayers contain *fard* prayers. All these *fard* prayers can be offered solitarily except the Friday prayer, which must be offered in congregation. It is best to offer *fard* prayers in congregation.

The Friday Prayer (Salat al-Jumu'ah)

The Friday prayer is not offered individually. It is a congregational prayer. So when a person misses it, he cannot make it up later. Instead he should offer the *zuhr* prayer when the Friday prayer is over.

Wajib Prayers

The two Eid prayers are *wajib* prayers. The *witr* prayers offered during *isha'* prayer is a *wajib* prayer. The Eid prayers are offered in congregation. They are never offered individually.

The *witr* prayers are offered individually except in the month of Ramadan, it is offered in congregation after completion of *tarawih* prayers.

Tarawih Prayers

Tarawih prayers are *sunnah* prayers. These prayers are offered after the *isha'* prayers during the month of *Ramadan*. *Tarawih* prayers are offered in congregation in the mosques. One can also offer these prayers solitarily getting less reward than that of the congregational *tarawih*.

***Salat al-Janazah* or Funeral Prayers**

Besides the five daily prayers, there are various other prayers, which are performed at different times. *Janazah* prayer is one of these extra prayers which is performed in congregation. It is never prayed solitarily. When a Muslim dies, it is the duty of the neighbouring Muslim community to perform *janazah* prayer for the deceased.

Prayer for Rain

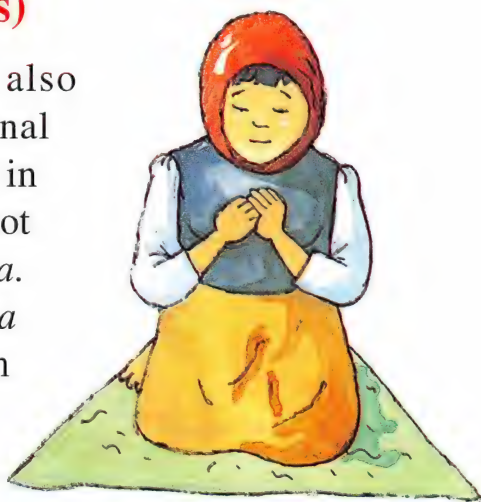
During the time of drought, a prayer is performed by the village or town community, imploring Allah for rain. This prayer is also performed in congregation.

Now we have discussed thoroughly about the congregational prayers. Let us now discuss about some solitary prayers.

All prayers can be offered individually except the prayers listed above as strictly congregational. The *fard* and *sunnah* prayers have limited number of *rakahs* to be performed. But the *nawafil* (singular *nafl*) prayers have no limits. One can offer as much *nawafil* prayers as he can.

Dua (Personal supplications)

Besides the *salah* there is also another form of prayer or personal supplication which is called *dua* in Arabic. Like the *salah*, one needs not to perform ablution before making *dua*. In any condition one can make *dua* for his ownself or for any Muslim individual or community.



EXERCISES

Fill in the Blanks

- 1) Salah establishes our direct relationship with _____. (Allah/angels)
- 2) _____ prayers provide us with greater reward and more religious knowledge. (Fard/Congregational)
- 3) If a _____ prayer is missed, it cannot be made up later. (Friday/fard)
- 4) The Eid prayers are _____ prayers. (witr/wajib)
- 5) Salat al-Janazah is offered for a _____ person. (deceased/diseased)

Match the Columns

Column A

Friday prayer
Wajib prayer
Tarawih prayer
Funeral prayer
Nafl prayer

Column B

Witr
Congregational
Individual
Sunnah
Janazah

State whether True or False

- 1) Salah is the fifth pillar of Islam.
- 2) It is obligatory to offer Friday prayers in congregation.
- 3) Eid prayers are offered individually.
- 4) Tarawih prayers are wajib prayers.
- 5) One cannot offer more than two rakahs of nafl prayer.



Fasting in the Month of Ramadan

The fourth pillar of Islam is *sawm*. The Arabic word *sawm* does not simply mean to abstain from food and drink so that one remains hungry and thirsty, or in other words, in a state of fasting. *Sawm* means to stay away from all material luxury and pleasure, including food and drink. And another vital meaning of *sawm* is to get rid of bad and shameful things. Thus, it will not be true *sawm* if one enjoys material comforts, like watching television programmes or listening to music or doing anything that gives mental and physical pleasure in order to avoid the pangs of hunger and thirst. The meaning of *sawm* is not, therefore restricted to mere abstention from food and drink. However, 'fasting' is universally accepted as a translation of *sawm*.



The obligatory fasting which is one of the pillars of Islam, is that of the whole month of Ramadan. Like the *fard* prayers, if any day of Ramadan is spent without fasting, it should be made up later. However, one can keep fasts in the months other than Ramadan, but these fasts are voluntary, not obligatory. No fasting is allowed on the two Eid days.

The fasting of Ramadan is a must for all Muslims, but children who are not fully grown are exempted from it. The following are also exempted from fasting, but are required to make up their fasting whenever they are again able to keep fasts.

- ❑ Travellers
- ❑ Sick persons
- ❑ Insane persons.

Ramadan is the ninth month of the Islamic calendar. It is a month of blessing and forgiveness. For every act of devotion and good deed carried out in this month one receives extra rewards from Allah. All Muslims eagerly await this month, in which they keep fasts, offer more prayers than as usual, recite the Quran as much as possible and repent and ask for Allah's forgiveness.

Fasting is observed throughout the whole month of Ramadan. The sighting of the new moon of Ramadan announces the arrival of the month of blessing and forgiveness. Fasting begins from the dawn of the next morning

During the keeping of the fast, besides abstaining from food and drink, one should avoid the following things:

- ❑ Lying
- ❑ Backbiting
- ❑ Quarrelling
- ❑ Anger
- ❑ Loose talk
- ❑ Seeing or hearing foul things
- ❑ Cursing or abusing others
- ❑ Causing annoyance to others
- ❑ Making false promises or oaths.

It is better for one who fasts to do the following things:

- Keep oneself ritually clean
- Offer prayers as much as possible
- Recite the Quran more and more
- Help others
- Practise good manners.

Before keeping the fast, a pre-dawn meal is taken by Muslims. This meal is called *suhur*. After having *suhur*, fasting continues from dawn to sunset. At sunset, when the call for the *maghrib* prayer is given, people break their fast with a few fruits or water and rush for the *maghrib* prayer. The food with which Muslims break their fast is called *iftar*.

In the month of Ramadan, *tarawih* prayers are added during the *isha* prayers. It was the *sunnah* of the Prophet Muhammad ﷺ to recite the Quran in *tarawih*.



Laylat al-Qadr

Laylat al-Qadr means the 'Night of Power.' On this very night the Quran was first revealed to the Prophet Muhammad ﷺ. *Laylat al-Qadr* bears special blessings and mercy for the believers. Allah says in the Quran that this night is better than one thousand months.

Laylat al-Qadr falls during the last ten nights of Ramadan. For this reason, the last ten days of Ramadan are regarded as more blessed. Though a particular date for *Laylat al-Qadr* is neither mentioned in the Quran nor in the *hadith*, people generally regard the 27th night of Ramadan as *Laylat al-Qadr*.

During this night people increase their efforts to offer more and more prayers and to recite the Quran more and more, in order to seek Allah's special pleasure.

Itikaf

Itikaf means seclusion or being away from the family, to pass some days in the mosque in order to concentrate on the worship of Allah.

During the last ten days of Ramadan, Muslims retire to the mosque in order to worship Allah in seclusion. Upon sighting the moon of Shawwal they return to their homes. A person in *itikaf* is not permitted to leave the mosque except for necessary purposes. For *itikaf* men retire to the mosques, and women observe their *itikaf* in separate rooms of their home.

A Muslim in *itikaf* completely devotes himself to Allah, leaving his kith and kin behind. Allah is greatly pleased by this act of His pious servant. Thus He forgives his faults and shortcomings.

On sighting the new moon of Shawwal, the month of Ramadan ends with the good news of the Eid festival the next day.

EXERCISES

Fill in the Blanks

- 1) Obligatory fasting is observed during the month of _____. (Shaban/Ramadan)
- 2) The supplementary _____ prayers are offered in the month of Ramadan. (witr/tarawih)
- 3) Laylat al-Qadr is better than one thousand _____. (months/nights)
- 4) Itikaf is observed during the _____ ten days of Ramadan. (first/last)
- 5) The month immediately following Ramadan is _____. (Dhu'l Hijjah/Shawwal)

Match the Columns

Column A

Sawm
Ramadan
Tarawih
Suhur
Iftar
Itikaf

Column B

seclusion
month of fasting
pre-dawn meal
pillar of Islam
supplementary prayers
breaking fast

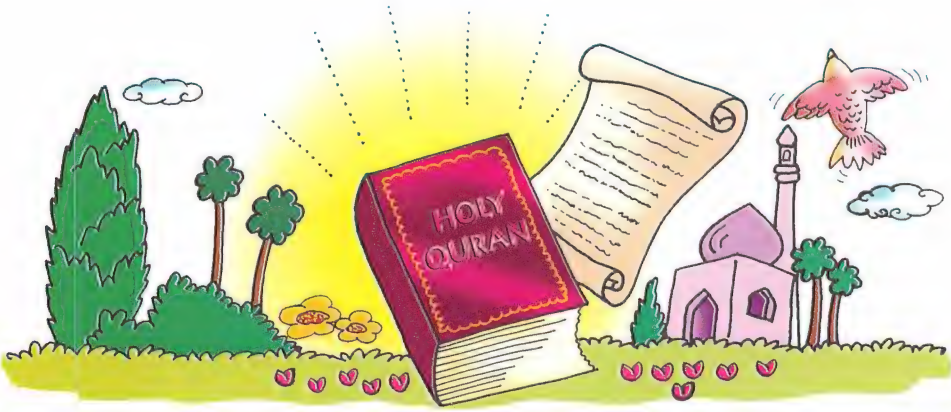
State whether True or False

- 1) The missed fasts of Ramadan are required to be made up later.
- 2) The Eid days are forbidden for fasting.
- 3) Iftar is the pre-dawn meal taken before the fast.
- 4) The fajr prayer immediately follows iftar.
- 5) Men and women observe their itikaf in nearby mosques.

Questions

- 1) If you have ever kept a fast, write down your experience of it.
- 2) Write about how the month of Ramadan is spent by your family.

Quran: the Holy Scripture of Islam



We learned something about the Holy Quran in Grade-3. In this book we are going to learn more about this Sacred Book.

It was the month of Ramadan when the first revelation of the Quran took place. The night of the first revelation is known as *Laylat al-Qadr* or 'Night of Power'. The first word of the revelation was *Iqra!*, which means 'Read!' The word 'quran' literally means 'reading'.

The Quran was sent down from Allah to the Prophet Muhammad ﷺ by revelation. It was the angel Jibril through whom Allah made the revelation of the Quran. The entire process of revelation of the Quran took twenty-three years till the death of Prophet. Over such a long span of time the Quran was revealed bit by bit.

Each *surah* of the Quran is marked with either *makkiyyah* or *madaniyyah*. This mark shows the place where the *surah* was revealed. For example, the second *surah*, named *al-Baqarah* (the Heifer) was revealed in Madinah, while the seventh *surah*, *al-Araf* (the Heights) was revealed in Makkah.

Each *surah* of the Quran begins with *Bismillahir-Rahmanir-Rahim* (In the name of Allah, Most Gracious, Most Merciful) except the ninth *surah*, *at-Tawbah* (the Repentance).

The Quran is divided into thirty parts, each part being called a *juz* (plural *ajza*). References to the Quran are made by writing the *surah* number and the verse number. For example, 2:103 should be understood as *surah* number 2 and verse number 103, or the 103rd verse of the 2nd *surah*. Likewise, 112:1-4 means verses 1 to 4 of the 112th *surah* and 27:85, 92 means the 85th and 92nd verse of the 27th *surah*.

Also there are some *surahs* which have more than one name. For example, the fortieth *surah* has two names, *Ghafir* and *al-Mumin*. Likewise, the seventeenth *surah* has two names, *al-Isra* and *Bani Israil*.

The Quran is Allah's own words. It presents truth and guidance from Allah and is the source of all good. Allah rewards ten times for the recitation of every single letter of the Quran. It is our duty to honour the Quran by behaving properly while reading or handling it.

One who is skilled in reciting the Quran is rewarded for his recitation. And one who finds difficult to read it but still reads it, will receive a double reward—for reading and for striving. (Al-Bukhari)

Manners Relevant to the Quran

The Quran is a holy Book that contains Allah's own words. So care must be taken to avoid showing any disrespect to it. The holy Book must not be put on the bare ground. It should be kept covered on a high place and nothing is to be put over it. It should not be touched unnecessarily. Before reading or touching it, one must be in a state of purity and tranquillity. While reading the Quran one must avoid eating, drinking, speaking or making a noise.

EXERCISES

Fill in the Blanks

- 1) The night of the first revelation of the Quran is known as Laylat al-_____. (Miraj/Qadr)
- 2) The Quran was revealed through the angel _____. (Jibril/Israfil)
- 3) Bismillah is not added with surah _____. (at-Tawbah/al-Mumin)
- 4) The Quran is divided into thirty _____. (juz/surah)
- 5) Allah gives a tenfold reward for the recitation of every _____ of the Quran. (word/letter)

Match the Columns

Column A

Iqra
Quran
Juz
Surah
Jibril

Column B

Revelation
114
Read
30
Reading

State whether True or False

- 1) The word 'quran' literally means 'holy book.'
- 2) The marks makkiyyah and madaniyyah show the place of revelation of the concerned surah.
- 3) The reference 7:12 means the 7th verse of the 12th surah.
- 4) When one reads the Quran, he reads Allah's own words.
- 5) The word 'iqra' is the first revealed word of the Quran.



The Life of the Prophet Muhammad ﷺ

After the first revelation, the Prophet Muhammad ﷺ himself had been totally shaken by the experience. It had only been very gradually, with Khadijah's help, that he had come to understand and accept what had happened—that he had been chosen by Allah as His messenger to mankind.

Like Khadijah, the Prophet's family and friends realized he was an intelligent, kind and down-to-earth person. The revelations he received were not tinged with selfishness, hatred or ill-will. They were a clear guide to righteousness, and an insight into the kingdom of God.

Khadijah was the first to respond to the call of the Prophet. The next to respond to the Prophet was his cousin, 'Ali. Zayd, his foster son, was the third. The first convert from outside the family was Abu Bakr, a respected merchant who became the Prophet's closest Companion. At first Muhammad ﷺ taught Khadijah and the small group of friends how to pray, and they would pray together.



At a certain point, after the Prophet had been doing this for three years, the angel Jibril commanded Muhammad ﷺ to speak openly, and he began to hold public meetings. Slowly the message of Allah, the Maker of heaven and earth and all the things in heaven and on earth, began to spread.

Justice

The Quraysh tried in many ways, including the use of force, to dissuade the Prophet Muhammad ﷺ from his path, and to stop the message from spreading. They were determined to crush the movement at all costs, because they were too proud to admit the error of their ways and change their beliefs and practices.

So the Prophet Muhammad ﷺ was subjected to every kind of cruelty and insult. Thorns were strewn in his path, stones were thrown at his house, and he was pelted with dirt and rubbish. He was laughed at and ridiculed. Once, when he was praying in the Kabah, a sheet was thrown round his neck and pulled with such force that he fell on his face.



The Prophet Muhammad's Companions, too, faced all kinds of persecution. For example, when Bilal ibn Rabah, a slave, entered the fold of Islam, he was tortured by his master. He was thrown down on the sand under the burning sun, and kept there with a heavy stone on his chest. "Ahad! Ahad! Ahad!" (Allah the One, the One, the One) were the only words he uttered. Later Abu Bakr was able to free Bilal.



A Christian King Helps Out

In 615 CE, five years after the beginning of the revelation of the Quran, a group of the Prophet's Companions, weary of daily torture and hardship, left Makkah on the Prophet's advice to seek shelter in Abyssinia (Ethiopia) with the Christian ruler, King Najashi (Negus). Under cover of nightfall 16 of them slipped away, to be followed later by another 83 men and women. When the Makkans discovered this, they were enraged, particularly because the children of many leading families were among them.

The Quraysh leaders sent two of their cleverest men to persuade King Najashi to send the Muslims back. But the king after recognizing the truthfulness of the Muslims and the authenticity of the Quranic revelations, refused to send the migrated Muslims back to Madinah.

The clever Makkans were sent home bitterly disappointed. King Najashi gave the Muslims permission to live peacefully in his realm.

The Year of Sorrow

In the meantime the Quraysh had imposed a social ban on the Prophet Muhammad's family in Makkah. No one was to talk to them or conduct business with them. This ban lasted for three years, and caused the family great suffering. During this period, the Prophet's faithful wife and greatest help, Khadijah, died. Then, Abu Talib, the Prophet's loving uncle and guardian, also died.

These were harsh blows. Abu Talib was a respected elder of the Quraysh. Though not a follower of Islam, he had protected the Prophet against his enemies. It is Arab custom that someone under the protection of another is safe as long as the protector lives. Now, with the death of his uncle, the Prophet was without protection. His enemies cheered, and redoubled their brutalities.

In 619 CE, nine years now after the beginning of the revelation of the Quran, and despairing of his work in Makkah, the Prophet went to Ta'if, a nearby city, to spread his message and seek help. But the people of Ta'if refused to listen to the Prophet. They jeered at him and drove him out of town, setting the street urchins to pelting him with stones. The Prophet's body was covered with wounds, and he was bleeding from head to toe.

Suddenly, the Archangel Gabriel appeared along with Malak al-Jibal, the Angel of the Mountain. Malak al-Jibal asked if he should crush the people of Ta'if between two mountains. "No," said the noble Prophet, and he raised his hands instead to pray for the people of Ta'if: "Lord, guide them. I am hopeful for their descendants, who will one day serve Your cause." Then he returned to Makkah.

An Extraordinary Experience

At this bitter moment, when the Quraysh seemed to be on the verge of crushing Islam, the Prophet Muhammad ﷺ had an extraordinary experience—al-Isra and al-Miraj, the Night Journey and the Ascension.

One night, as the Prophet Muhammad ﷺ slept next to the Kabah, in the same spot where Abd al-Muttalib used to sleep, the Archangel Jibril woke him and took him on a strange, white winged animal, called Buraq, from Makkah to al-Aqsa mosque in far away Jerusalem. There the Prophet Muhammad ﷺ met Ibrahim عليه السلام, Musa عليه السلام and Isa عليه السلام and the other prophets, and they prayed together.



Then Jibril took the Prophet through Heaven's gates. The angels then took the Prophet through the Seven Heavens, one by one.

Beyond the seventh heaven, the Prophet passed through the veils covering that which is hidden, until at last he came into the divine Light of Allah's Presence. The Prophet looked upon that which the eyes cannot see and minds cannot imagine, the Creator of the heavens and the earth. Time, thought and feelings vanished; there was only great peace and the brilliance of pure light.

Too soon, the experience ended and he was brought back to earth. The Prophet was amazed to find the spot where he had lain was still warm, and the cup he had tipped over was still emptying. This incredible experience had taken place in less than a moment!

The next morning, the Prophet told the Quraysh what had happened. They didn't believe him. Many Muslims were amazed and wanted the Prophet to explain how such a thing could happen. But the Prophet's description of Jerusalem, and the caravans he had seen on the way back to Makkah, convinced them he was telling the truth.

The Migration to Madinah

The Prophet's message was spreading far and wide and his following was growing. No longer all alone and easy to attack, the Prophet became the target of a murder plot hatched by the Quraysh, who wanted to stamp out Islam. In the meantime, the Lord commanded him to leave Makkah and go to Yathrib (now known as Madinah), to which many Companions had already migrated, and where he would be offered protection.

Under cover of darkness, the Prophet Muhammad ﷺ and Abu Bakr slipped away on camel-back, leaving 'Ali ibn Abi Talib lying in the Prophet's bed, so that the Quraysh would not realize he had left Makkah. When the Quraysh came to know, they offered a large reward for the capture of the Prophet and sent out search parties.

Guessing that the Prophet intended to go to Yathrib, most of the search parties headed in that direction. But the Prophet and Abu Bakr went south, having arranged that a shepherd would cover their tracks with his flock of sheep. They decided to hide in the Cave of Thawr, just outside Makkah, until the search parties had given up.

On their third day in this cave, the Prophet and Abu Bakr heard the flapping of wings, and the sounds of men's voices and footsteps



approaching. “If any one of them looks at his feet he will find us,” whispered Abu Bakr. “No,” said the Prophet, “We are not two but three, for, do you not know, Allah is with us. He will surely protect us.” When the search party came to the entrance of the cave, Abu Bakr and the Prophet could hear them talking quite clearly. Someone called out, “Forget it. There’s no one in there.” Then the footsteps were heard receding. The danger had passed!

After some time, the Prophet and Abu Bakr looked out from the entrance of the cave, where they were amazed to see that a spider had spun a web across its opening and a dove had made a nest just to one side of it. It was she who had flapped her wings at the approach of the search party. How could anyone have suspected that two men were hiding inside, when a delicate web covered the entry and a dove nested peacefully there?

Somewhat later, when they felt it to be safe, the Prophet and Abu Bakr continued on their journey to Yathrib. Because they took a long, winding route, and travelled only under cover of darkness, their dangerous and difficult journey took seven days.

EXERCISES

Fill in the Blanks

- 1) _____ was the first to accept Islam. (Abu Bakr/Khadijah)
- 2) Abu Bakr was a _____ by profession. (merchant/peasant)
- 3) Bilal ibn Rabah was freed by _____. (Zayd/Abu Bakr)
- 4) The animal rode by the Prophet during the Night Journey was called _____. (Buraq/Qaswa)
- 5) The old name of Madinah was _____. (Taif/Yathrib)

Match the Columns

Column A

Negus
Abu Talib
Jerusalem
Migration
Malak al-Jibal

Column B

Uncle of the Prophet
Madinah
Angel of the Mountain
Abyssinia
Night Journey

State whether True or False

- 1) After three years from the first revelation the Prophet was commanded to propagate Islam openly.
- 2) The Quraysh leaders were able to bring the Muslims back from Abyssinia.
- 3) The people of Taif instantly responded to the Prophet's call.
- 4) The Prophet decided to hide in the Cave of Thawr.





There are innumerable mosques scattered throughout the world. Mosques are basically built for offering prayers. Out of all the mosques, three have been declared holy. These are:

- 1) Al-Masjid al-Haram
- 2) Al-Masjid an-Nabawi
- 3) Al-Masjid al-Aqsa

In Arabic, the above three mosques are called *Thalathatul Haramayn*, or the three holy places. Let us learn about them.

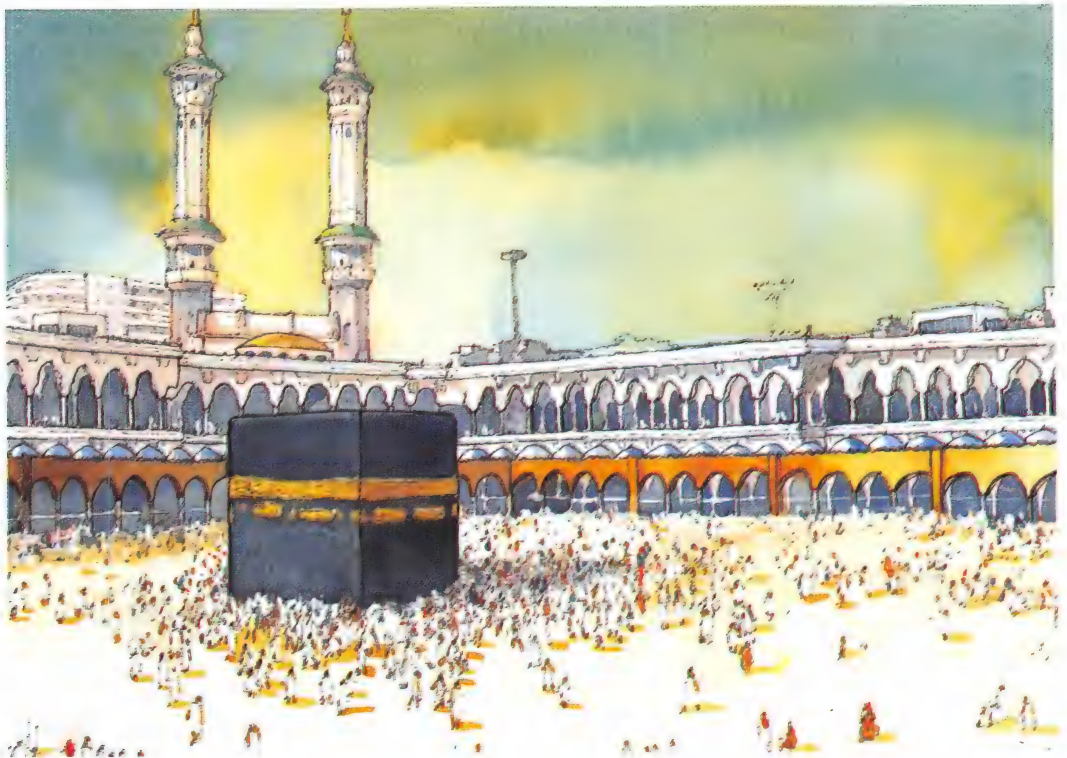
Masjid al-Haram

The Kabah is known as *al-Masjid al-Haram*. It means ‘the Sacred or Holy Mosque.’ The Kabah has several other names, such as, *al-Bayt al-Haram* (the Holy House), *Bayt-Allah* (House of Allah), *al-Bayt al-Atiq* (the Ancient House), etc.

The Kabah is situated at Makkah in Saudi Arabia. It was built by the Prophet Ibrahim عليه السلام and his son Ismail عليه السلام upon Allah’s command.

It is a cube-shaped structure with a height of about 50 feet. It is covered with a black cloth called *kiswah*. The *kiswah* contains calligraphies of Quranic texts embroidered with gold threads.

A black stone has been placed in the south-east corner of the Kabah. It is called *al-hajar al-aswad* or the Black Stone. There is another stone that lies at a few meters’ distance from the black stone. This stone is called *Maqam Ibrahim*. The Prophet



Ibrahim عليه السلام had built the Kabah by climbing over this stone. The pilgrims offer two rakahs of prayer here. Towards the south of *Maqam Ibrahim* there is a well called Zamzam. The Zamzam well gushed forth when the Prophet Ibrahim's wife Hajar ran in despair between the hills of Safa and Marwah to fetch water for her thirsty baby Ismail. The water of Zamzam is regarded as being holy. The surrounding area of the Kabah is declared *haram* or sacred.

Makkah, where the Kabah is situated, was the birthplace of the Prophet Muhammad ﷺ. In the Quran, Makkah is called a blessed place. Makkah and the Kabah have a holy status in the Islamic world. The Kabah is also protected by Allah Himself.

During the year of the Prophet's birth, the King of Yemen named Abrahah, wanted to destroy the Kabah. He approached the Kabah with his army. The king himself was mounted on an elephant. As the king and his army neared the Kabah, they were attacked by a flock of birds from the sky. The birds pelted them with stones of baked clay and the army retreated in great terror.

The most important thing about the Kabah is that it is the *qiblah* (direction of prayer) of Muslims. Muslims all over the world offer their prayers facing the Kabah. The prayer will be invalid if one knowingly prays not facing the Kabah.

Every year in the month of Dhu'l Hijjah, Muslims perform the *hajj* pilgrimage. The *hajj* is observed in the Kabah and its surroundings. You will learn about *hajj* in Grade-5.

Al-Masjid an-Nabawi

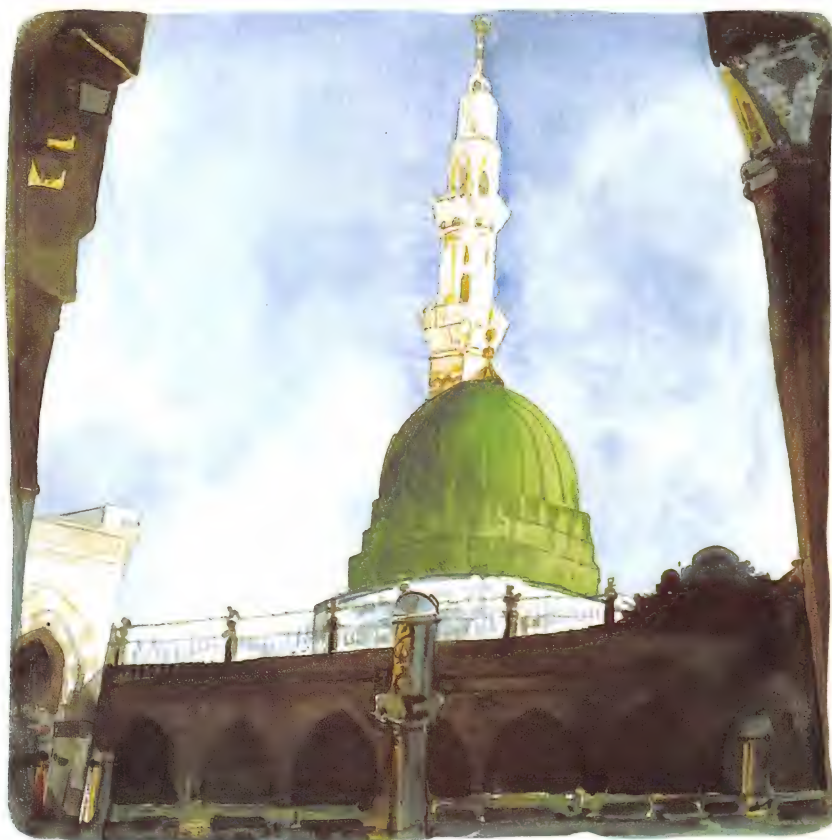
Al-Masjid an-Nabawi means 'the Mosque of the Prophet.' This mosque is situated in the city of Madinah in Saudi Arabia.

Before the Prophet's *hijrah* (migration) Madinah was known

as Yathrib. After the migration people called this city Madinatun Nabi or City of the Prophet instead of using its old name, Yathrib. Later this name was shortened to Madinah.

The *hijrah* of the Prophet took place in the year 622 CE. The Islamic calendar starts from this date. When the Prophet arrived at Madinah, everyone wanted him to stay in his house. But the Prophet said that wherever his camel stopped, he would stay there. According to Allah's will, the camel stopped at the courtyard of two orphan brothers of the Banu Najjar tribe.

This was the very place where the Prophet stayed and built his mosque beside it. This mosque was first built with unbaked mud bricks and pillars of date-palms. Close to the mosque was the Prophet's living room, which is known as *hujrah*. In this *hujrah* the Prophet was buried after his death. Thus the *hujrah* is also the tomb



of the Prophet. Two companions of the Prophet, Abu Bakr and Umar, are also buried side by side with the Prophet's grave. The space between the *hujrah* and the pulpit of the mosque is known as *rawdah* or 'garden'. It is so called because the Prophet used to say, "Between my house and my pulpit is a garden of the gardens of Paradise."

The Mosque of the Prophet has been expanding and has been renovated from time to time by different rulers. Now it is a beautiful mosque of delicate design and architecture.

Like the Kabah the Prophet's Mosque is also visited by Muslims. But it is not an obligatory part of Islam like *hajj*. The visit to the Prophet's Mosque is called *ziyarah*.

The Prophet's Mosque is declared sacred along with the Kabah and al-Masjid al-Aqsa. Any prayer offered in the Prophet's Mosque is a thousand times better than at the other mosques, except at the Masjid al-Haram at Makkah.

Al-Masjid al-Aqsa

This mosque ranks third among the sacred mosques. The name al-Masjid al-Aqsa means the Farthest Mosque. This name has been given to this mosque because of its being at a considerable distance from the city of Makkah.

It has another name, al-Bayt al-Muqaddas or the Holy House. Its holiness is due to its being the first *qiblah* (direction of prayer). In the early stage of Islam Muslims used to offer their prayers facing this mosque. After the second year of *hijrah* the *qiblah* was changed by the commandment of Allah from al-Masjid al-Aqsa to the Kabah.

It is a silver-domed mosque standing beside the Temple of the Prophet Sulayman عليه السلام on the hill of Moriah in Jerusalem. Al-Masjid al-Aqsa is the largest mosque in Jerusalem, which can accommodate about 5000 worshippers.



Jerusalem is the place where the Prophet Ibrahim عليه السلام preached. It later became the center of activity for a long line of prophets from the Prophet Ishaq عليه السلام to the Prophet Isa عليه السلام.

During the Night Journey (*al-Isra*) the Prophet Muhammad ﷺ first came to this mosque and met many previous prophets whom he led in prayer. Later he ascended to the Heavens from a rock nearby. Over this particular rock a beautiful octagonal structure has been built which is called Qubbat as-Sakhra (the Dome of the Rock).

The old city of Jerusalem, which is believed to have been continuously inhabited for more than 4000 years, has Muslim, Jewish, Christian and Armenian quarters. The Old City is dominated by the raised platform of al-Haram ash-Sharif (the Noble Sanctuary) which includes the Qubbat as-Sakhra and al-Masjid al-Aqsa.

EXERCISES

Fill in the Blanks

- 1) Bayt-Allah means _____ of Allah. (House/Mosque)
- 2) The colour of kiswah is _____. (golden/black)
- 3) King _____ wanted to destroy the Kabah. (Abrahah/Negus)
- 4) The Prophet migrated to Madinah in _____ CE. (570/622)
- 5) In the early stage of Islam, the _____ was the qiblah. (Kabah/Masjid al-Aqsa)

Write in the box to which group the names belong

A Masjid al-Haram B Masjid an-Nabawi C Masjid al-Aqsa

- | | |
|---|---|
| <input type="checkbox"/> Qubbat as-Sakhra | <input type="checkbox"/> Kiswah |
| <input type="checkbox"/> Hujrah | <input type="checkbox"/> Abrahah |
| <input type="checkbox"/> Maqam Ibrahim | <input type="checkbox"/> Prophet Muhammad ﷺ |
| <input type="checkbox"/> Qiblah | <input type="checkbox"/> Banu Najjar |
| <input type="checkbox"/> Ziyarah | <input type="checkbox"/> Previous Qiblah |
| <input type="checkbox"/> Zamzam | <input type="checkbox"/> Hajar al-Aswad |
| <input type="checkbox"/> Prophet Sulayman عليه السلام | <input type="checkbox"/> Rawdah |
| <input type="checkbox"/> Hajj | <input type="checkbox"/> Jerusalem |

State whether True or False

- 1) Bayt al-Atiq is another name for al-Masjid al-Aqsa.
- 2) Maqam Ibrahim is close to al-Masjid al-Aqsa.
- 3) The Prophet was born in Madinah.
- 4) The tomb of the Prophet Muhammad ﷺ is known as Rawdah.



Morals and Manners in Islam

We studied the following morals and manners in Grade-3.

Showing respect to

- ▣ Parents
- ▣ Teachers
- ▣ Neighbours
- ▣ Friends
- ▣ Fellow Muslims
- ▣ Non-Muslims



Showing respect to others is a means of getting respect from others. Our respect for others is also appreciated by Allah. Therefore, to gain the love and respect of people as well as of Allah, we should make our life worthy of love and respect by practising the manners and etiquette that are liked by everyone. The teachings of Islam will help us in this regard. In this book we will learn the manners which are necessary for each and every one of us, particularly those of the daily routine.

Manners Related to Cleanliness

Cleanliness is a very important part of our health as well as our faith. It is said that cleanliness is half of faith (*iman*).

Brushing the teeth

The Prophet encouraged Muslims to brush their teeth as many times as possible. It is the *sunnah* of the Prophet to use *miswak* for this purpose. But one can use toothbrushes and toothpastes according to his choice.

General cleanliness

Follow these tips for general cleanliness:

- 🌟 Rinse your mouth every time you eat something.
- 🌟 Get your nails clipped at the proper time. Do not let them grow.
- 🌟 Take regular baths to be fresh and clean.
- 🌟 Comb your hair regularly to avoid untidiness.
- 🌟 Wear neat and clean garments.

Eating and Drinking Manners

It is Allah who provides us with various kinds of food for our sustenance and growth. But Allah has forbidden certain foods. These are known as *haram*, or unlawful food. In comparison to *haram* food, *halal* or lawful foods are far greater in number.

When we eat *halal* food, we follow the command of Allah and are rewarded for it. It will be more rewarding if we follow the *sunnah* along with it.

First of all, do not eat until you are hungry enough. When you intend to eat, wash your hands with clean water, even when you are going to eat with spoons



and forks. Sit in a modest position. Take only as much food as you can eat. Start eating by saying *Bismillahir-Rahmanir-Rahim* (In the name of Allah, the Compassionate, the Merciful). Take small morsels and chew them well. It helps in easy digestion. Eat from one side, particularly from your own side. Never take from the middle of the food. Do not overeat.

Once the Prophet Muhammad ﷺ said to Umar ibn Salamah, who was one of his companions:

“O young man, mention Allah’s name, eat with your right hand and eat from what is close to you.” (Al-Bukhari and Muslim)

It is good practice to eat all the food on your plate. Always try to avoid leftovers on your plate. After finishing, lick your fingers clean. A *hadith* of the Prophet reads as follows:

You do not know in which part of your food lies its blessing. (Muslim)

Read the following *dua* when you finished eating.

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ
*Alhamdu lillahil ladhi atamana wa saqana
wa ja'alana min al-Muslimin.*

(Praise be to Allah who gave us food and drink and made us believers.)

When you drink water or anything else hold the drinking pot with the right hand.

Some more tips on eating etiquette:

- If you are serving food, start with the eldest one.
- If you are eating with others, be modest in your eating. Do not try to eat more than others, especially when there is not enough food.
- Lower your gaze to the food. Do not watch others while eating. It may cause others to feel uneasy, if they are shy.
- When you are eating with poor people, give them preference over yourself. Be polite and do not do anything that might hurt them.
- When you are the host, be generous to your guests.
- Be content with the food.
- Do not find fault with your food. If you dislike it, just leave it.



EXERCISES

Fill in the Blanks

- 1) Cleanliness is _____ of iman. (one-third/half)
- 2) It is better to start the serving of food to the _____ one. (youngest/eldest)
- 3) The use of miswak is a _____. (sunnah/fard)
- 4) Muslims _____ eating by saying *Bismillahir-Rahmanir-Rahim*. (start/finish)

State whether good or bad manners

Using a miswak for brushing.

Not clipping nails on Fridays.

Eating greedily.

Serving the elder ones first.

Looking at others how they are eating.

State whether True or False

- 1) When we show respect to others Allah appreciates it.
- 2) The miswak is made of soft plastic bristles.
- 3) It is good to rinse the mouth before eating.
- 4) It is a bad manner to hold the drinking pot with right hand.
- 5) Halal foods are forbidden to Muslim.





Allah is the Creator of mankind. Mankind is obliged to Allah for a great many favours. Being the Creator, it is His right to allow or forbid certain things for the well-being of His creatures. However, Allah has made things *halal* and *haram* for proper reasons and He is well-acquainted with our necessities and shortcomings. He has made *halal* all those things that are pure and made *haram* all filthy and harmful things.

It is not for man to prescribe something as *halal* or *haram* on his own. Anyone doing so is committing *shirk*. It is only Allah who has the authority to make laws for His creatures. And it is clear that any human being who attempts to make laws is claiming for himself lordship, or in other words, committing *shirk*. Therefore, a Muslim who submits his whole self to Allah, should obey the rules set by Allah without making any changes in them.

The things that are made *haram* are far fewer in number as compared to the very large number of *halal* things. And *haram* things are not very basic things without which one cannot live or face any problem. *Haram* things are actually bad things in themselves which lead human beings to destruction—physically and spiritually. To create awareness of these *haram* things, a list is given below under different headings.

Food and Drink

Wine

Wine or any kind of intoxicant drink is haram for Muslims. Even Islam forbids the wine trade and distillery.

Drugs and Narcotics

Similarly, drugs and narcotics are forbidden in Islam because they contain substances that are harmful to the human body. Drugs and narcotics also create some kind of intoxication and cause many diseases.

Unlawful Animals

You have learned in Grade-3 about some animals and birds which are *haram* for food. Besides these, the following categories of animals and birds are considered as *haram* for food:

- Beasts of prey
- Beasts with claws
- Beasts with undivided hoofs
- Birds of prey
- Birds with claws
- Dead beasts or birds of any kind
- Flowing blood
- Swine flesh
- Animals slaughtered on altars or before idols
- Animals slaughtered without mentioning the name of Allah



The *halal* animal should be slaughtered by the *zabih* procedure to make its meat *halal*. The *zabih* is made by cutting the throat of the animal along with its jugular veins and saying *Bismillah Allahu Akbar* prior to cutting. The animal which is slaughtered is called *zabihah*. Locusts and fish are exempted from *zabih* and can be eaten dead. A *haram* animal cannot be made *halal* by *zabih*. Also an animal does not become *halal* if its *zabih* is carried out by a non-Muslim. In the case of hunting where *zabih* is hardly possible, Allah's name should be recited before firing the gun or shooting the arrow.

Dress, Ornaments and Cosmetics

Islam forbids gold ornaments and silk clothes for male Muslims. But these are not restricted for women. The wearing of extravagant dresses and ornaments so as to show pride and dignity is prohibited for both men and women.



Allah has created human beings in the best form and shape. Contrary to this, if anyone wants to change the shape, then it is considered disobedience to Allah. This includes, shaping and sharpening of teeth, trimming of eyebrows, use of artificial hair, plastic surgery, etc.

Home

- Islam makes the use of gold and silver utensils *haram*.

Faith

- Believing in a soothsayer's words or enquiring about the future is *haram* in Islam.
- Believing in or casting spells or charms is also prohibited in Islam.

Prejudice

- ❖ Believing in evil omens
- ❖ Discrimination of people by colour and race

Business and Trade

- ❖ Trading of things that are declared *haram*
- ❖ Selling things by means of cheating
- ❖ The frequent taking of false oaths
- ❖ Cheating in weighing and measurement
- ❖ Breeding and farming of pigs
- ❖ Buying stolen things
- ❖ Usury: paying and charging of interest
- ❖ Gambling
- ❖ Lottery

Manners and Practices

- ❖ Breaking relations with fellow Muslims
- ❖ Ridiculing and making fun of others
- ❖ Calling others by offensive names
- ❖ Taunts and reproaches
- ❖ Suspicion and spying
- ❖ Backbiting
- ❖ Stealing
- ❖ Killing or harming animals without apparent reason.

EXERCISES

Fill in the Blanks

- 1) The haram things are _____ in number than the halal things.
(greater/less)
- 2) The beasts with _____ hoofs are haram for food. (divided/
undivided)
- 3) Gold ornaments and silk garments are forbidden for _____. (men/
women)
- 4) Believing in evil omens is a _____ practice. (halal/haram)
- 5) Keeping of a dog by a shepherd for watching his herds is _____.
(halal/haram)

State whether halal or haram

Wine shop

Killing a bed-bug

Tarot cards

Eating of dead fish

Vineyard

State whether True or False

- 1) Allah has not permitted us to make changes in His law.
- 2) A haram animal cannot be made halal by the zabah procedure.
- 3) Goats are exempted from zabah.
- 4) The money acquired by means of gambling is haram.
- 5) The meat of an electrocuted animal is not halal.



The Story of the Prophet Musa عليه السلام



Long, long ago a tribe called the Children of Israel lived in Egypt. At that time, Egypt was ruled by a cruel King. He was called the Firawn, or Pharaoh. He made the people of Israel his slaves. He made them do hard labour.

One day, a soothsayer told the Firawn that a boy born into the Children of Israel would destroy him and his kingdom. When the Firawn heard this, he ordered the killing of all the new-born boys of the Children of Israel. Only their daughters were to be spared. During these hard times, there lived a pious woman of the Children of Israel. Her name was Yukabid, and Imran was her husband. She gave birth to a beautiful boy named Musa عليه السلام.

Musa's parents felt afraid of the cruel soldiers of the Firawn.

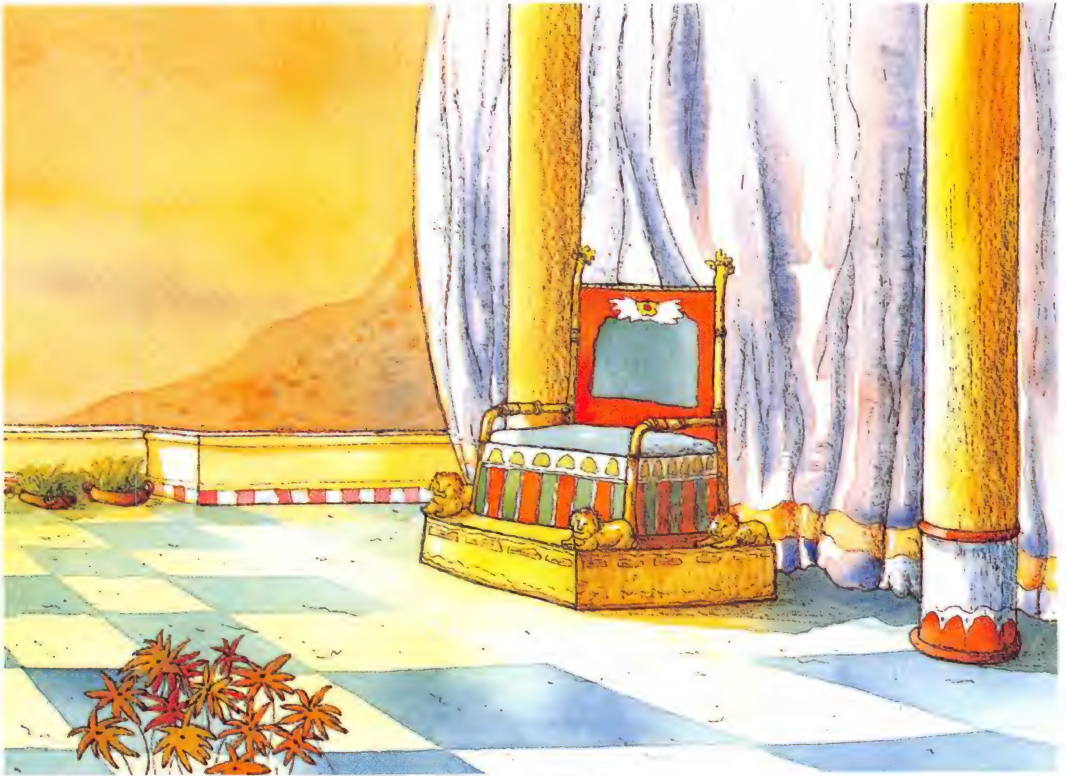


The soldiers would kill little Musa عليه السلام too. But something unusual happened. Allah told Yukabid that her child was very special. He would one day become a great prophet. Allah promised her that the baby would be safe. He would also be returned to her. To save the baby Musa عليه السلام, his mother put him in a box and floated him down the river. As the basket floated down the river, Musa's sister Miriam kept a watch on him. The box sailed along gently. It stopped at a bank near the royal palace. Now, the Queen of Egypt was a good and kind-hearted woman. When she saw the helpless baby, she felt great pity for him. She decided to keep the baby in the palace. She wanted to bring him up as her own child. And so the baby Musa عليه السلام was saved. This story teaches us that we should be kind and gentle towards others.

The Prophet Musa عليه السلام, brought up with loving care by the Queen, received the best education. But because Musa عليه السلام accidentally killed someone, Firawn intended to slay him. Therefore, Musa عليه السلام quietly left the city and journeyed to Madyan, where he met the Prophet Shuayb عليه السلام and married his daughter. After spending some years in the beautiful valley of Madyan, Musa عليه السلام returned with his family to Egypt. They travelled slowly towards Mount Sinai, passing through awesome landscapes of desert and rock. One cold winter evening, as it grew darker and a cool breeze began to blow, they seemed to

have lost their way. Musa عليه السلام looked around and noticed a fire quite far away on the side of a mountain. He said: “Wait here! Look, I can see a fire in the distance. Perhaps I can find out where we are, or at least get a burning brand to warm ourselves with!” As Musa عليه السلام reached the source of the light, Allah spoke to him and gave him wisdom and miracles. Allah told him that He had chosen him as His messenger and commanded him to go with these signs and give His message to Firawn, who had made himself a tyrant in the land.

With a sense of divine mission and armed with the clear signs of Allah, Musa عليه السلام set out for Egypt. He lost no time and, with his brother Harun عليه السلام, went straight to Firawn’s court and gave him Allah’s message. The Prophet Musa عليه السلام threw down his staff and it turned into a big snake. Then he drew out his hand out of his armpit, and it was shining brightly. But Firawn rejected these miracles, calling them magic. Firawn called his best magicians to outdo the Prophet Musa عليه السلام. When the magicians threw down their ropes and sticks,



they looked like snakes of all sizes. Musa عليه السلام was horrified, as the snakes seemed to coil and uncoil around him. But Allah commanded Musa عليه السلام to throw down his staff. As Musa عليه السلام did so, all of a sudden, it became a huge snake. What was more amazing was that it began to eat up all the other snakes one after another, until it had eaten them all up. Everyone was wonderstruck. The magicians fell on the ground in adoration, exclaiming, “We believe in the Lord of Musa and Harun!” When the tyranny of Firawn became unbearable, Allah guided the Prophet Musa عليه السلام to move out of Egypt with the entire



tribe of the Children of Israel. But Firawn pursued the caravan. As the Prophet Musa عليه السلام reached the shore of the Red Sea, the army of Firawn came very near to crushing the Children of Israel.

But due to a miracle of Allah, the sea split in two halves and the caravan safely reached the other side the sea. Firawn and his mighty army wanted to punish the Prophet Musa عليه السلام and his people. They also set their feet on the special path created by Allah for the Children of Israel. But as the army reached in the middle of the sea, the sea waves fell on them and everyone was drowned. The Prophet Musa عليه السلام and the Children of Israel thanked Allah for saving them from the tyrant king, Firawn. With patience and trust in Allah, believers can overcome any hardship they face in their lives.

EXERCISES

Fill in the Blanks

- 1) _____ was the mother of the Prophet Musa عليه السلام. (Yukabid/Miriam)
- 2) The Pharaoh was the king of _____. (Israel/Egypt)
- 3) In order to escape from the Pharaoh, the Prophet Musa عليه السلام journeyed to _____. (Sinai/Madyan)
- 4) The _____ believed in Allah when the Prophet Musa's miracle overcame the magics. (Pharaoh/magicians)
- 5) It was the _____ that split into two halves and made way for the Children of Israel. (Red Sea/River Nile)

Match the Columns

Column A

Firawn
Madyan
Mount Sinai
Imran
Ropes and sticks
Harun عليه السلام

Column B

Father of Musa عليه السلام
Fire
Brother of Musa عليه السلام
Magicians of Pharaoh
The Prophet Shuayb عليه السلام
Pharaoh

State whether True or False

- 1) The Prophet Musa's father kept a watch on the floating basket.
- 2) The Prophet Shuayb عليه السلام was the father-in-law of the Prophet Musa عليه السلام.
- 3) The Prophet Musa عليه السلام saw the fire in Madyan.
- 4) The Pharaoh did not accept the miracles performed by the Prophet Musa عليه السلام.

A Rightly Guided Caliph: Umar



Umar ibn al-Khattab was the second caliph of Islam. He belonged to the Banu Adi clan, one of the chief clans of the Quraysh tribe.

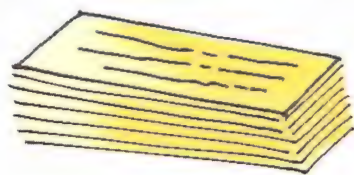
During the early mission of the Prophet Muhammad ﷺ, Umar was a young energetic man with extraordinary skills of warfare. Unusually brave, he was of a very frank and straightforward nature.

At first Umar had been of the view that the Prophet Muhammad ﷺ was disgracing their idols and dividing the Makkan people by calling them to adopt an innovative faith. So he decided to kill the Prophet and in this way bring about peace among the Makkans.

Filled with anger, Umar went to kill the Prophet. On the way he met one of his friends who enquired where he was going. He told

him that he was going to kill the Prophet. To this, his friend said that, before killing the Prophet, he should go first to his sister's house and see what was happening there.

Umar turned towards his sister Fatimah's house. From outside the door, he heard his sister and brother-in-law reciting something in a low voice. He asked his sister to open the door. In a hurry, Fatimah and her husband hid the script of the Quranic text and opened the door. "What was that you were reading now?" cried Umar. "Nothing, nothing my brother!" said Fatimah. Umar became furious and struck both the husband and wife. Fatimah received a blow on her head, which began to bleed. At this behaviour on the part of her brother, Fatimah shouted fearlessly at him, "Yes we have become Muslims! Do what you will!"



Seeing the bleeding head of his sister, Umar's anger calmed down. He felt regret for his actions. He politely urged Fatimah to show him the text. Fatimah brought the script, which, when Umar read it, moved him to tears. His very soul was shaken and he realised that he was on the wrong side. He immediately went to the Prophet and accepted Islam.

Later Umar became a great companion of the Prophet Muhammad ﷺ, and fought various battles. He also greatly assisted Abu Bakr in his caliphate. Before his death Abu Bakr nominated him as the next caliph.

During the caliphate of Umar, the Islamic state expanded to Iran, Iraq, Egypt and Jerusalem. Umar himself visited Jerusalem and built a mosque there. This mosque is known as Masjid al-Umar or Umar's Mosque. He treated the Christians and Jews of Jerusalem with great respect and kindness.

Despite being the caliph of a great Islamic state, he never became proud. Many kings of the surrounding regions found him wearing

old patched clothes while they themselves used to wear rich silk garments and crowns fitted with diamonds and pearls. He walked on the streets like any other common man. He never used the public treasury for himself or for his family. He was a man of perfect justice.

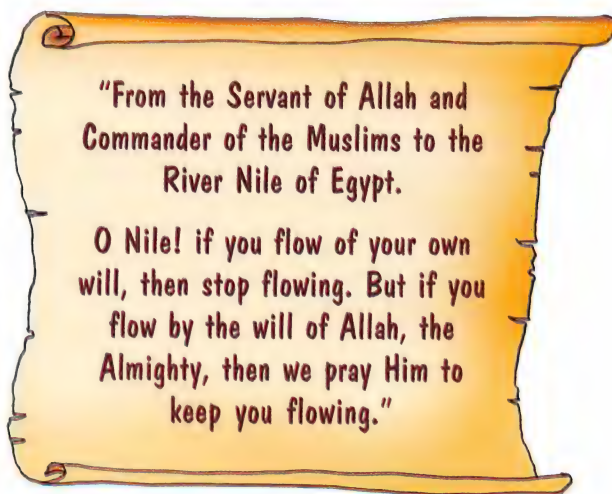
Once his wife asked the envoy to Byzantium to take a phial of scent as a gift to the Emperor's wife. The Empress, in return sent her a necklace of pearls. When Umar came to know about this, he put the necklace in the public treasury. When his wife asked why he had done so, he said, "The envoy travelled at public expense."



When Egypt was conquered by the Muslims, Umar appointed Amr ibn al-Aws as the governor of Egypt. In those times the non-Muslim peasants of Egypt ritually sacrificed a maiden every year. Every year they threw a maiden into the waters of the Nile to please it. They believed that if the Nile was displeased, it would stop flooding, which the peasants depended upon very heavily for their crops.

After swearing loyalty to the Muslim governor, Amr, they asked his permission to make the sacrifice. But Amr rejected their plea and banned the barbarian practice of human sacrifice. Incidentally, however, the Nile had very little water that year, which led to a scanty crop. It strengthened the false belief of the peasants and they began to leave Egypt.

Amr sent a messenger to Umar to seek his advice. Umar, admiring the action Amr had taken, sent a letter to the Nile. The letter read:



**"From the Servant of Allah and
Commander of the Muslims to the
River Nile of Egypt.**

**O Nile! if you flow of your own
will, then stop flowing. But if you
flow by the will of Allah, the
Almighty, then we pray Him to
keep you flowing."**



The letter was thrown into the river before a large gathering of peasants. Fortunately, the next year the Nile overflowed its banks to such an extent as had never been seen for years. The peasants realised the obedience of the Nile to Allah and permanently abandoned the barbarian practice.

Umar was assassinated by a non-Muslim Persian slave called Firoz. The killer was also known as Abu Luluah. He was resentful of his master and had complained to Umar about his problems. But his complaint was baseless and he was on the wrong side. So Umar passed no remarks on his complaint. This caused the misunderstanding that the caliph was uncaring of his plaint.

In retaliation he assassinated Umar when he was leading the morning prayer at the Prophet's Mosque. After assaulting Umar, Abu Luluah committed suicide.

Nearing death Umar asked permission of Aishah, wife of the Prophet, to be buried next to Abu Bakr, whose grave was by the side of the Prophet's grave. Aishah, though she had reserved this place for her own grave, gave her permission, saying, "He is more deserving than me to be buried there."

Umar's caliphate lasted for ten and a half years. He followed the teachings of Islam throughout his caliphate and proved himself to be a successful caliph.

EXERCISES

Fill in the Blanks

- 1) Umar belonged to the Banu _____ clan of the Quraysh tribe. (Adi/Tamin)
- 2) Caliph Umar built a mosque in _____. (Egypt/Jerusalem)
- 3) The Empress of _____ gifted a necklace of pearls to Umar's wife. (Byzantium/Jerusalem)
- 4) The assassin of Umar was a _____ slave. (Persian/Egyptian)
- 5) Umar was the _____ caliph of Islam (first/second)

Match the Columns

Column A

Fatimah
Masjid al-Umar
Amr ibn al-Aws
Pearl necklace
Abu Luluah

Column B

Jerusalem
Egypt
Umar's sister
Assassin of Umar
Empress of Byzantium

State whether True or False

- 1) After reading the Quranic text, Umar approved of acceptance of Islam by Fatimah and her husband.
- 2) The peasant folk of Egypt used to sacrifice a ram every year.
- 3) The letter of Umar made the peasants realise the Nile's obedience to Allah.
- 4) Hafsa gave permission to Umar to be buried beside Abu Bakr's grave.

Questions

- 1) Why did Caliph Umar put the pearl necklace in the public treasury?
- 2) How did the letter of Umar stop the barbarian practice of the peasants of Egypt?

Supplications (Dua) for Daily Life

Dua before making wudu (ablution)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، اللَّهُمَّ اجْعَلْنِي
مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

*Bismillahi walhamdulillah. Allahummaj'alni
minattawwabina waj'alni minalmutatahhirin.*

In the name of Allah. All praises are due to Allah. O Allah, make me amongst the repenters and those who love to be clean.

Dua when entering mosque

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahummaftahli abwaba rahmatik.

O Allah! Open for me the doors of Your mercy.

Dua after leaving mosque

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ فَضْلِكَ

Allahumma inni as'aluka min fadlik.

O Allah! Verily I seek from You Your bounty.

Dua when sneezing

اَلْحَمْدُ لِلّٰهِ

Alhamdulillah.

All praises are due to Allah!

Dua for one who hears somebody sneezing

يَرْحَمُكَ اللّٰهُ

Yarhamukallah.

May Allah have mercy on you.

Dua when visiting a sick person

اَللّٰهُمَّ اشْفِهْ، اَللّٰهُمَّ عَافِهْ

Allahummashfihi Allahumma 'afihi.

O Allah! cure him. O Allah! keep him safe from illness.

Dua when a loss occurs or on death news

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna lillahi wa inna ilayhi raji'un.

To Allah we belong and to Him we return.

Dua on achieving what you wish

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

Alhamdulillahil-ladhi bini'matihi tatimmus-salihat.

All praise be to Allah through whose blessings good things are accomplished.

Dua for the good in both worlds

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rabbana atina fiddunya hasanatanw-wa
fil akhirati hasanatanw-waqina adhab an-nar.*

Our Lord! Give us good in this world and good in the Hereafter and save us from the punishment of the fire.

Surah ar-Rahman

(THE MOST GRACIOUS)



In the name of Allah, the Compassionate, the Merciful.

It is the Merciful who has taught the Quran. He created man and taught him articulate speech. The sun and the moon pursue their ordered course. The plants and the trees bow down in adoration. He raised the heaven on high and set the balance of all things, that you might not transgress that balance. Give just weight and full measure. He laid the earth for His creatures, with all its fruits and blossom-bearing palm, chaff-covered grain and scented herbs. Which of your Lord's blessings would you deny? He created man from potter's clay, and jinn from smokeless fire. Which of your Lord's blessings would you deny? The Lord of the two easts is He, and the Lord of the two wests. Which of your Lord's blessings would you deny? He has let loose the two oceans: they meet one another. Yet between them stands a barrier which they cannot overrun. Which of your Lord's blessings would you deny? Pearls and corals come from both. Which of your Lord's blessings would you deny? His are the ships that sail like mountains upon the ocean. Which of your Lord's blessings would you deny? All that lives on earth is doomed to die. But the face of your Lord will abide for ever, in all its majesty and glory. Which of your Lord's blessings would you deny? All who dwell in heaven and earth

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝ فِيهَا فَكْهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝ وَالْحَبُّ ذُو الْعَصْفِ ۝ وَالرَّيْحَانُ ۝ فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ۝ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ۝ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ۝ فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ۝ رَبُّ الْمُسْرِفِينَ ۝ رَبُّ الْمَغْرِبِينَ ۝ فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ۝ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْجٌ لَا يَتَّبِعَانِ ۝ فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ۝ يُخْرِجُ مِنْهُمَا الْقُلُوبُ وَالْمَرْجَاتُ ۝ فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ۝ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ۝ فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ۝ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝ فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ

entreat Him. Each day some mighty task engages Him. Which of your Lord's blessings would you deny? Mankind and jinn, We shall surely find the time to judge you! Which of your Lord's blessings would you deny? Mankind and jinn, if you have power to penetrate the confines of heaven and earth, then penetrate them! But this you shall not do except with Our own authority. Which of your Lord's blessings would you deny? Flames of fire shall be lashed at you, and molten brass. There shall be none to help you. Which of your Lord's blessings would you deny? When the sky splits asunder, and reddens like a rose or stained leather, on that day neither man nor jinnee will be asked about his sins. Which of your Lord's blessings would you deny? The wrongdoers will be known by their looks; they shall be seized by their forelocks and their feet. Which of your Lord's blessings would you deny? That is the Hell which the sinners deny. They shall wander between fire and water fiercely seething. Which of your Lord's blessings would you deny? But for those that fear the majesty of their Lord there are two gardens planted with shady trees. Which of your Lord's blessings would you deny? Each is watered by a flowing spring. Which of your Lord's blessings would you deny? Each bears every kind of fruit in pairs. Which of your Lord's blessings would you deny? They shall recline on couches lined with thick brocade, and within reach will hang the fruits of both gardens. Which of your Lord's blessings would you deny? Therein are bashful virgins whom neither man nor jinnee will have touched before. Which of your Lord's blessings would you deny? Virgins as fair as corals and rubies. Which of your Lord's blessings would you deny? Shall the reward of goodness be anything but good? Which of your Lord's blessings would you deny? And beside these there shall be two other gardens of darkest green. Which of your Lord's blessings would you deny? A gushing fountain shall flow in each. Which of your Lord's blessings would you deny? Each planted with

﴿٢٨﴾ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَيَايَ
ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٣٠﴾ سَنَفُوعُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣١﴾ فَيَايَ
ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٣٢﴾ يَمَعَشِرُ الْجِنَّ وَالْإِنْسَ إِنْ أَسْتَطَعْتُمْ
أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَأَنْفُذُونَ
إِلَّا بِإِذْنِ رَبِّكُمْ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٣٣﴾ يُرْسَلُ عَلَيْكُمَا
شَوْاطِطٌ مِنْ نَارٍ وَنُحَاسٍ فَلَا تَنْصِرَانِ ﴿٣٤﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ
تُكْذِبَانِ ﴿٣٥﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ
﴿٣٦﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٣٧﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ
إِنْسٌ وَلَا جَانٌ ﴿٣٨﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٣٩﴾ يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤٠﴾ فَيَايَ
ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٤١﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ
﴿٤٢﴾ يَطُوفُونَ فِيهَا بَيْنَ ذَيْنِ حَمِيمٍ ﴿٤٣﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ
﴿٤٤﴾ وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٥﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ
﴿٤٦﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٧﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٤٨﴾ فِيهَا عِصْيَانٌ
﴿٤٩﴾ تَجْرِيانِ ﴿٥٠﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٥١﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ
﴿٥٢﴾ رُوحَانِ ﴿٥٣﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٥٤﴾ مُشْكَيْنَ عَلَى فُرُشٍ
﴿٥٥﴾ بَاطِنُهُمَا مِنْ إِسْتَرْقٍ وَخِىَ الْجَنَّتَيْنِ دَانٍ ﴿٥٦﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ
تُكْذِبَانِ ﴿٥٧﴾ فِيهِنَّ قَصِيرَاتُ الْظُرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ
﴿٥٨﴾ وَلَا جَانٌ ﴿٥٩﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٦٠﴾ كَانَتْهُنَّ أَلْيَافُوتُ
﴿٦١﴾ وَالْمَرْجَانُ ﴿٦٢﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٦٣﴾ هَلْ جَزَاءُ
الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٤﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٦٥﴾
﴿٦٦﴾ وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٧﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٦٨﴾
﴿٦٩﴾ مُدْهَمَّتَانِ ﴿٧٠﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٧١﴾ فِيهِمَا
عَيْنَانِ نَضَّاخَتَانِ ﴿٧٢﴾ فَيَايَ ءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿٧٣﴾

fruit-trees, the palm and the pomegranate. Which of your Lord's blessings would you deny? In each there shall be virgins chaste and fair. Which of your Lord's blessings would you deny? Dark-eyed virgins sheltered in their tents whom neither man nor jinnee will have touched before. Which of your Lord's blessings would you deny? They shall recline on green cushions and fine carpets. Which of your Lord's blessings would you deny? Blessed be the name of your Lord, the Lord of majesty and glory!

فِيهَا فَكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكْذِبَانِ ﴿٦٩﴾
 فِيهِنَّ خَيْرٌ حَسَنٌ ﴿٧٠﴾ فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكْذِبَانِ ﴿٧١﴾ حُورٌ
 مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكْذِبَانِ ﴿٧٣﴾
 لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾ فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكْذِبَانِ ﴿٧٥﴾
 مُتَكِيْنَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَيَا أَيُّ
 آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٧﴾ نَبِّكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

